

# The Brethren Evangelist,

ASHLAND, OHIO.

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## THE CHURCHES' STRENGTH.

Wherein lies the strength of a church—the local congregation? Not in its numbers, for numbers without true spirituality counts for nothing with God. Count its members by the thousand, but if you would know its real power, learn what that church is at the altar. If the church lacks in prayer, self-denial and sacrifice, in love, devotion and spirituality, it is like a Samson shorn of his locks—powerless. The church without prayer and faith is nothing—it does not exist. There is no such a thing as a church without faith and prayer and Christian activity. What is your church at the altar, what sacrifices has it made, in what charities and works of benevolence is it engaged? What has it done to make the world better, to lift up humanity, what influence has it exerted for good, how much of Christ and his doctrine is there in it? Ask yourself these questions, ascertain the answer, then you shall know just how strong your church is. The conversion of a soul and the addition of a member to a church, should mean a great deal. It means a soul rescued from Satan, his kingdom weakened, and the kingdom of God enlarged and strengthened. Speaking of this subject, the *Presbyterian* very forcibly adds:

"The strength of a church does not depend upon numbers. Many a church of a hundred members exerts more moral, Christian and aggressive power than others of double or triple its size. As a rule smaller congregations feel the necessity of work more than larger ones. There is more of self-sacrifice and co-operation. A large communicant list may be a source of glory, and may impress the surface observer with a sense of the importance of the organization, but the student of church life goes deeper and inquires into the quality of the religious profession, the spirituality that marks it, the responsiveness to providential and gracious calls displayed, the zeal and fervor manifested, and the actual influence exerted upon the community, and judges its strength accordingly. The fact is, that church is the strongest, whether large or small, which has the most of Christ's doctrine and life in it."

## AN EARNEST APPEAL.

This week we sent out almost 200 bills to persons indebted to this office. These bills aggregate \$500 or more. Some are addressed to Sunday-schools, and are for goods ordered two, three, or six months ago. Our readers will please pardon us for sending out these bills, but we *do* need the money. People as a rule do not like to be "dunned," but unless we "dun" those who owe us, and try to make collections, somebody will "dun" us. Let us be friendly with each other, and make an effort to meet our obligations. You can readily see brethren that the office cannot be run without money. The compositors must be paid; paper must be paid, so must postage, fuel, light, oil, labor and a hundred other things. Please do not be offended at these bills, but make all reasonable efforts to pay them. If you are an agent, kindly see your subscribers and if possible make collections. If the money is due for S. S. Literature, will not schools please remit at once? Should there be an error in your bill, do not get angry and write us long, abusive letters; simply state wherein the error consists, and we will gladly make corrections. We do not want to collect the same bill the second time.

Naturally, at this time of the year, but very little money comes in for subscriptions, as most of them expire January 1, and therefore money is needed more now than at any other time of the year. You cannot but see that sending out so many bills and so frequently, involves an unnecessary outlay of money which could be saved for the office. By paying promptly, you will avoid a repetition of this same expense, save us from a great deal of annoyance, especially, from the unpleasant duty of making these requests.

Let us make a brotherly proposition: Suppose we join in *settling up all old accounts* now on the ledger, including subscriptions and other goods ordered for 1895 and prior to this time. This does not include those who have ordered their paper for the year 1896. Now what say you, brethren and sisters? Let us make the year 1895 clear. Make your collections, send in your money, and when Christmas comes, praise the Lord, that all your indebtedness to the Publishing House for 1895 is paid. Goods ordered now, or any time after this, for 1896, will not be included in the above indebtedness; only what you now owe for 1895,

or prior to this time. Begin the work *now*, and when the last bill is paid, we will make the announcement. Let this be before Christmas. Who will be the first to remit?

## GOSPEL MEETINGS.

In this issue as in many others, we have given caution against the announcement of sensational topics for pulpit treatment. We are in receipt of a circular from brother I. D. Bowman, in which he announces one week's meeting in his church in the city. The circular, in substance, contains the following:

*He that doeth truth cometh to the light.*  
*John 3 : 21.*

## GOSPEL SERVICES AT THE BRETHREN CHURCH.

Sunday, Nov. 17, 10:30 A. M.—"Gain is loss and loss is gain."

Sunday, Nov. 17, 7:45 P. M.—"The Carnal Man."

Monday, Nov. 18, 8:00 P. M.—"The Carnal Christian."

Tuesday, Nov. 19, 8:00 P. M.—"The Carnal Christian," continued.

Wednesday, Nov. 20, 8:00 P. M.—"The Spiritual Christian."

Thursday, Nov. 21, 8:00 P. M.—"The Spiritual Christian," continued or "How to pass from Carnality to Spirituality."

Friday, Nov. 22, 8:00 P. M.—"The Spiritual Christian, etc," continued.

Sunday, Nov. 24, 10:30 A. M.—"The Complete Christian." All temporal, Physical and Spiritual needs supplied.

Sunday, Nov. 24, 7:45 P. M.—"The Glorified Christian."

We hold God above churchism. Bible above human creeds.

Absolute Gospel liberty guaranteed. "If the Son shall make you free ye shall be free indeed."

Prayer and Song Service each evening from 7:30 to 8:00 P. M. Open testimony meeting after each sermon during the week. ISAAC D. BOWMAN, Pastor.

To this method of advertising there can be no objection. It is not only legitimate; but commendable. The topics to be treated are such that will command the serious attention of all who are interested in Christianity. There is nothing sensational about it, and yet we venture that Brother Bowman, with his purely Gospel themes will attract good audiences and will do a great work. Let us stick to the pure Gospel and success must be ours. How different the topics here announced from those in another column as taken from an *exchange*!